

ROMAEUS (XIII cent.)
Blessed

To complete the little already noted under the entry Avertanus and Romaeus (see above, pp. 55-6), we must admit that the only sure information on Bl. Romaeus is that in regard to his cult: the exhumation of his body on the part of John III — at first auxiliary and afterwards, from 1383 till 1393, bishop of Lucca, who placed the body in the same tomb as St. Avertanus, the Carmelite — and the successive translations. According to the inscription on the sarcophagus, attributed to Matthew Civitali, the two bodies were placed together so that these who dwell in the same house in heaven may be united in the honor of one same urn.

A tradition, which in the copy extant today dates back to the end of the XIV cent, or the beginning of the XV and is contained in the *Catalogus Sanctorum* of the Carmelite Order, speaks of the existence in Lucca of relics of a Carmelite, Bl. Henry, who was buried in a parish church and to whose intercession many miracles were ascribed. This information, taken together with the common burial place of Avertanus and Romaeus, made someone of the XVII cent. think that Romaeus' true name was Henry and that Romaeus was a surname synonymous with pilgrim. Henry and Romaeus therefore became one person, the pilgrim companion of St. Avertanus. It was a brief step to the compilation of the biographical data: these were in part confused with those of St. Avertanus and in part further elaborated by imagination. It must be noted, however, that some Carmelite calendars of the XV cent. placed the feast of Bl. Henry on Jan. 17, and not on March 4, the date of the asserted death of Romaeus.

In 1513 the body of Bl. Romaeus was transferred from the church of St. Peter outside the walls, to the cathedral. In 1646 it was restored to its first resting-place, which in the meantime had been reconstructed within the walls. In 1807 the body was again transferred; and since 1826 it rests in the church of SS. Paulinus and Donatus. As a result of the postulation on the part of Joseph Palma, the superior general of the Carmelites, the S. Congregation of Rites published the decree of cult from time immemorial on April 16, 1842; and this decree was confirmed by Pope Gregory XVI on the 29th of the same month. The feast was celebrated on March 4; it has now been suppressed.

BIBLIOGRAPHY: Daniel a Virgine Maria, *Speculum carmelitanum*, II, Anvers 1680, p. 276, 282; *Acta SS. Februarii*, III, Venice 1736, p. 619: *Santi Mattai, Vita del S. Giovanni Soreth... seguita da un Compendio di quella del b. R. carmelitano*, Rome 1874; G. Barsotti, *Lucca -sacra*, Lucca 1923, pp. 314, 359; A. Lettieri, *Avertano e B. pellegrini del Medioevo*, in *Il Mattino dell'Italia centrale*, 10 lugl, 1948; *Catalogus Sanctorum*, pp. 281-313: Emond, I, p. 194.

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